Boston, March 11. 1857.

Dear Mr. Webb —

I have great pleasure in sending you the foregoing article for the Advocate from our good friend Chas K. Whipple, and I dare say you will be pleased to receive it. I wish the Times had the grace and magnanimity to copy it from the Advocate's columns into its own.

In your late Money acct. was the subscription of Eliza Jacob "for the Liberator". As Wallcut had no such name on his Liberator list, I thought it might be intended for the Standard. But Gay informs me there is no such name on the Standard list; and I now conclude that it is a new subscription to the Liberator, though no mention of that fact was made. If I am right in this, still, the paper cannot be sent, as we have not the address of E. J. — Please clear up the doubts ~~as~~ to this name.

From & after receipt of this, please send the Advocate, to Aaron M. Powell, Ghent, Columbia Co, N.Y. — U.S.A. I have his subscription, which commences Jan. 1st, and have supplied him with the numbers, thus far.

I will endeavour to find ~~you~~ an early opportunity of sending you Olmstead's work on Texas, as you request thro' Mr. Garrison.

I don't think I can answer your question, why it is that R. L. Carpenter & "the ministers under his lead" oppose the American Antislavery Society, & oppose it so bitterly and unscrupulously, better than by saying, 1st

They are the associates, the allies, the "brethren", of the Clerical order in the U.S., and may fairly be supposed to be influenced by like motives, & led by a like spirit, with the latter.

2. The Clergy here - with the few & honourable exceptions - hate the American AntiSlavery Society for the same reason that convicted and persistent sinners always hate, malign, and oppose the hands which strip off their disguises, drive them from their subterfuges, and hold them up in their real shape and colour where everybody that chooses may see them. R.L.C. came to this country as a sectarian chiefly. It was very seldom that he could be induced to attend an Anti-slavery meeting, or enter the house of an Antislavery man. He at once became the intimate associate of the most "conservative" ministers in this city & neighbourhood (conservative meaning, sworn enemies to the anti-slavery movement in every shape) - dwelt in their houses, preached in their pulpits, laboured in their narrow, sectarian work; and tho' often invited to attend the meetings of the Anti Slavery Society & take part in the same, never did so (I think) until just before he was leaving the country to return home, when he came to the meeting held at Worcester on the Anniversary of British West India Emancipation. When in ~~he~~ the city of Charleston S.C., and in the Unitarian pulpit there, being about to offer a prayer, in which was a clause that all might "remember those in bonds as themselves bound with them", he prudently be-thought him to consult the pastor of the Church as to the expediency of so praying, and being advised by no means to pray such a prayer, he (to use his own language) "laid it aside and took another prayer". - I suppose he went comfortably through with his "other" prayer, and with his sermon, and with his benediction, and retired to a comfortable dinner, and slept comfortably that night, quite unconscious of his wicked and despicable behaviour. All these things however tended to fix his position; and he returned to England, a worse partizan than he came; with heart more steeled against the truth, resolved to defend his clerica

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brethren at all hazards. By pulling upon the string of clerical class feeling, and by allying himself to every one who, from whatever motive, was endeavouring to undermine the Antislavery Movement, he has wriggled himself into a small, cheap notoriety. I am sorry to learn that so small a specimen of a man has any "followers" — a *feeble folk*, I think, they must be. As to F. Douglass and J. Griffiths, who can always discern such men as R. L. C. afar off, and join them by a necessary law of mutual attraction, I think their race *on anti-slavery ground* is nearly run. — And while I have so answered about R. L. C. and Co, I am not aware that, in their course, they are at all different or worse than *the bulk* of the ministers and members of all the "religious" denominations, both of your country and ours. — But mail time is at hand, and I forbear.

In my last to you, I sent a full account of our money matters for the year 1856. I hope soon to hear of the safe arrival in Dublin of the box of books, &c. sent by Steamer to you a month since.

Truly Your friend

Samuel May Jr

From Samuel May Jr.

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